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# Outlook

## A DIGEST OF IDEAS AND IDEALS

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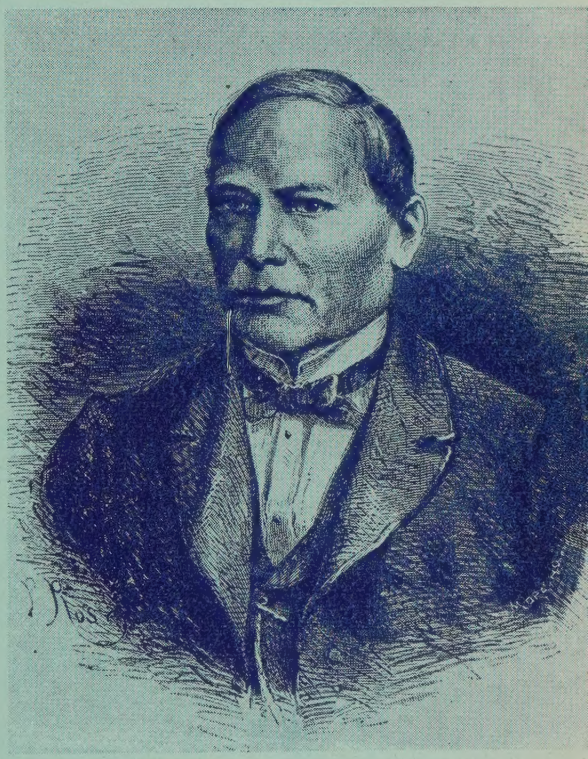

1806 BENITO JUAREZ 1872

"The respect of others' rights among individuals as among nations, is the foundation of peace".

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# Altruism and Spirituality

## Editorial

It is stimulating and hopeful to discover the head of the department of sociology at Harvard University, Dr. Pitirim Sorokin, eloquently maintaining that altruism and spiritual discipline offer the only cure for war and the misery of the world. He shows that the kingdom of heaven—or hell—is within us, and that the "reconstruction of humanity" cannot be brought about by economics, sociology, politics, psychiatry, democracy or the U.N., or by any mere organization or arrangement of society, unless it be accompanied by the spiritual development of the individual.

In his recently published book **The Reconstruction of Humanity,** Dr. Sorokin discusses the cultural, social and moral forces which mold our lives. His emphasis is upon non-dogmatic religion.

"If a person strives for and achieves union with the absolute" he writes, and "if he manifests his divinity through deeds expressing his love for God and man, that is all that is important. Whether he does this under the banner of Hinduism or Buddhism, Taoism or Confucianism, Jainism or Judaism, Christianity or Mohammedanism, humanism, mysticism or atheism, is of secondary consequence."

When altruism rules the individual it will also pervade society as a whole, and not until then. Dr. Sorokin therefore advocates the adoption of the ethical and moral education and the techniques which have been developed through the centuries by the great religious sages of Christendom and the Orient, for only thus can humanity be saved.

It is significant that a scholar such as Dr. Sorokin is now adding his persuasive voice to the ever-swelling chorus of great scientists and philosophers who call for a new orientation toward spirituality and alturism—and the goals of **The New Outlook.**

# BENITO PABLO JUAREZ

The History of Mexico is largely a history of North America. Centuries before the "discovery" of this vast Continent, several great civilizations flourished in Mexico.

Before the Aztecs, who founded Mexico City in 1325, there were the Toltecs, builders of the famous Teotihuacan pyramids; and the Mayans who built one of the most advanced cultures throughout the history of the human race. And there were other great cultures of ancient Mexico, among them that of the Otomies, believed by some historians to have been linked to the legendarian Atlantis.

All this glorious past came to a turning corner when the Conquistadores demolished the Aztec temples to force their form of Christianity on the Mexican people. The massive cathedral of Mexico City, rises its magnificent gray edifice on the very spot where the Major Temple to Huitzilopochtli stood in the great City of Tenochtitlan.

Hernando Cortés burned the feet of the last Aztec Emperor, Cuauhtemoc and that last ruler knew that with him a long chapter of freedom and power were closed forever. Placing his hand on his foe's dagger, he said, "take that knife and give me death." And thus for three hundred years the Mexican nation was subjected to foreign rule.

When on Sept. 15th, 1810 Miguel Hidalgo proclaimed Mexico's Independence, it was only the beginning of a 10 years struggle of the Mexican people for real freedom. Hidalgo himself said, "those who plant the seed of Liberty, seldom see its fruit." He died long before the end of 11 years of bitter struggle, and the nominal Independence was completed by one of Mexico's independence enemies, Augustin de Iturbide, who proclaimed himself Emperor. Thus freed from the Spanish Government, the young nation found itself little changed. The land was still in the hands of the Spanish "hacendado" and the Catholic church. A bloody struggle continued for several years, followed by the war with the United States, and the "Independence of Texas."

It was at this time that Benito Juarez appeared.

But, who was Benito Juarez.

This name, Juarez, means to most Americans one of two things: a picture played by Paul Muni, or a border town, across from El Paso, where gambling, drinking and smuggling have made the fortune of many American and Mexican "inversionists."

No, Juarez means more than this. It is the name of a great American, the spiritual spark of the Mexican people, dormant throughout centuries' long night of servitude.

Juarez was born in the colorful and tropical State of Oaxaca, in the South of Mexico. He was a descendant of the ancient "Zapo-

tecans." At first sent to a Catholic Seminary by his "protector" a Priest, Juarez studied Spanish, and later Latin and Ecclesiastical law. He soon decided to take up law, and became one of the most brilliant lawyers of his native State ,where he was later elected councilman, Judge and Governor.

Juarez realized that his people had not been liberated by the "Independence" which Mexico achieved in 1810 that had changed nothing except the country's political dependence upon Spain. He realized, as well, that the first Mexican Constitutional Laws had to be reformed and strengthened.

The first reforms he hoped for were the separation of Church and State, the nationalization of all properties held by the Church, the closing of convents, and freedom of religion.

But the Catholic Church had vast interests and she would fight. The struggle was bitter and long. Juarez, Governor of Oaxaca (1847-52), showed himself so ardent a partisan of liberal ideas that when Santa Ana seized the Government in 1853, he was imprisoned. He escaped to the United States where he endured all manner of hardships, having to work as a dishwasher and at other menial jobs until his ideals and his supporters brought him back to Mexico and carried him to ultimate victory in 1855. He was elected Chief Justice of the Supreme Court in the National Government. This made him in effect the Vice-President. In this capacity he issued the first of his reform measures, reducing the privileges of the Military and the Clergy. This culminated in the famous anticlerical constitution and the establishment of a Federal Republic in 1857. But all this did not go unopposed and in June, 1858, the clericals and the army seized the Government and the head of the Government, Ignacio Comonfort, fled the country. Juarez, as the constitutional successor, declared himself head of the nation. His government received the moral support of the United States by official recognition in April 1859. In July, he felt himself strong enough to issue the Reform Laws of 1859, which completely nationalized and secularized the church. On January 11, 1861 Juarez entered Mexico City and in March, 1861, the month Abraham Lincoln was inaugurated as President of the United States, Juarez was constitutionally elected President of Mexico. Until this time religious liberty had been unknown in Mexico; Juarez established full religious liberty and the Republic was thrown open to the religions of the world.

In 1862 troops form France, England and Spain were sent to Mexico to intervene against Juarez' reforms nationalizing all church property. Moreover, Napoleon III had a dream: to become greater than Napoleon I; and an ambition: to conquer America. Napoleon's scheme envisaged assistance to the Confederate States of North America. Juarez, how-

ever, who was Lincoln's friend, was ready to stop the French invader at the cost of any sacrifice. On May 5, 1862, the Mexican Army, composed of 4,000 tattered natives, gave Napoleon his first big surprise by defeating 6,000 French soldiers. Nevertheless, in 1864 the Catholic Church and Mexico's Spanish aristocracy sided with the French in the hope of destroying a common enemy. They supported the coronation of Austrian Archduke Maximilian as Emperor of Mexico.

Meanwhile, Juarez, back in the United States, carried the Republic with him. The people, the poor fought for him. Three years later, in 1867, Benito Juarez triumphed in the cause of Mexican democracy. Maximilian was shot. Democratic principles were restored under Benito Juarez.

* * *

In Mexico, Juarez is the symbol of liberalism, on a pedestal of Indian gratitude and fanatic hatred. He was the first civilian president in a country afflicted by constant revolutions and military leaders.

In the history of the Americas, he stands as a representative of right against wrong. He himself authorized his doctrine with these words: "The respect of others' rights among individuals as among nations, is the foundation of peace."

His victory over the French and over Maximilian is called by Mexicans "The Second Independence." In reality, it was the first, because only through Juarez' efforts did the democratic revolution and Miguel Hidalgo bear fruit.

To his nation Juarez represents a synthesis of the past, a resurrection of the native soul and an example of character and faith, perseverance and self-confidence at a time when everything seemed lost.

Juarez also is a symbol of freedom and democracy in days of test. Humanity has always produced her men at the hour of trial. The struggle for liberalism was raging across the continent. To save herself in such a crucial moment, liberty produced her champions: Lincoln in the United States, Juarez in Mexico, Mosquera in Colombia, Joaquin Perez in Chile and Bartolome Mitre in Argentine.

Juarez was a great leader and a great stateman, but above all, he was a great spirit. In this sense he bequeathed much to his people. Since Juarez, the Mexican has a more profound faith in himself. And the Mexican nation marches ahead with confidence in her future, because every Mexican thinks deep within his heart: "If Juarez did it . . . I can do it as well."

Mexico's long and difficult struggle to reaffirm democracy, marked by the Second Democratic Revolution of 1910 and which still goes on today, is a continuing process which Benito Juarez began.

—Rafael Trujillo

# HOPE FOR A WARLESS WORLD

"To promote education along lines likely to lead to self-study, to investigation of the laws of nature and the constitution of man; to balanced unfoldment of individual capacities, and to the development of self-reliant men and women who are free intellectually, free morally, trained in logical and accurate thought, fearless and unprejudiced in all respects, and above all, devoted to the interests of others."

**—Third object of the New Century Foundation.**

It is entirely possible that back of all our contemporary failures has loomed the shadow of determinism . This shadow has cast its gloom over education, over public expression and thought, over much of our intellectual life. It is, in the last analysis, an irresponsible gloom. Within it we are made to feel, as Lin Yutang has said, "as if we were by necessity helpless to create a better world to live in".

Hence what we must do is leave the shade and walk out into the more confident sunlight of aspiration. In that illuminating openness we shall become aware of the reality of man's power to shape the kind of world he lives in. Once out of the dark, we can give the right answer to today's hard questions.

Facts, for example, speak to us and say, "Wars are bad. Human separation is bad. Man's inhumanity to man is bad. A restrictive economy is bad. All these are self-defeating and socially defeating." And we must answer, "Well, let's change things!"

If, on the other hand, we are convinced all these things are bad and will continue, through some pre-ordained, fatalistic, evil design to be bad, where are we? We are sunk, surely in a sucking quagmire of defeatism, cynicism, and despair. We are bogged down in the status quo, where each man can rationalize his own inadequacy and say with Mark Twain, "Nothing so needs reforming as the other fellow's habits".

Our first duty to ourselves is to realize we have long been conditioned, like millions of our fellow-creatures everywhere, to an old-style, apocalyptic vision of some always future, but never present, golden age. This faith has served many of us as a convenient excuse to postpone or defer actions to make things better.

Such an attitude has no counterpart in the world of technics and science. In mechanics, for example, we do not assume marked change or improvement is impossible. Atomic fission was a revolution. The discovery of streptomycin is a radical step forward into hitherto unchartered frontiers of disease prevention. In Russia, Bogolomets is on the verge of discovering the fountain

of youth with his anti-reticulan cystotic serum. In other laboratories the dead are being brought to life.

What is highlighted here, therefore, is the insane contradiction between our attitude toward the physical world outside ourselves and our attitude toward the cosmos within the human mind and heart.

But those who have voyaged through this inner cosmos know its wonders and its reefs and shoals. They know we are as capable of shaping a more promising society of man as we are capable of shaping a better world of things.

Dr. Sigmund Freud, for one, knew this. He knew there exist nocturnal aspects of human life, that within its depths are unchartered regions and uncontrolled ways. He knew, in other words, that human nature far surpasses in good or in evil the things we believe of ourselves. And so he sought to find the reasons for those things, to know them, to prove them, to find ways whereby they might be utilized and directed toward constructive, positive ends

In the past four hundred years man has accomplished a technical and scientific revolution. In economics, in politics, in human relations, however—in the development of his psychic life and his societal mechanism—he is still in the paleotechnic age.

Plainly, we agree that what we seek in this world—what we seek if we really want peace and progress—is to produce more mature, well integrated, reasonable, responsible men and women. For you and I know that what we **must** have in this atomic age are free men and women—free of mankind's historic burden of inferiority, guilt, and fear.

Unanimously we agree that what we seek is to become ourselves and to make of tomorrow's citizens the sort of people author Williams Saroyan once described as "people with light coming out of them".

From our schools and colleges and universities, from our homes and local communities, we want an unending graduation procession of future citizens fit to live together at peace and with respect for one another in this new age.

What this challenge demands of all of us is a complete mental and emotional make-over. For it involves teaching and learning, for example, that only a breadth of spirit is large enough to contain the future. The physical world is no longer large enough to do this. Distance and separation can no longer do it.

It involves teachings and learning that men cannot inhabit a free world, unless, to a far greater degree that is true at present, they are themselves both free and equal: free in their freedom to possess and to control the limitless universe within and outside themselves, equal in the equality of their indwelling dignity and rights.

It involves helping our children to see the good we seek as true

Americans, true to our inheritance and our past. This means first, the creation of a more balanced abundance. Second, the establishment of higher standards of dignity and wider avenues of opportunity for the masses—for the common people of the world—to whom, and only to whom, we can look in the days ahead for lasting salvation. Third, free intercourse between the peoples of all nations, which means working to tear down the barriers, whether they be Iron Curtains or walls of dollars or self-serving statesmanship, that now close people off from one another. Fourth, a revitalized educational program, seeking to rid people of the incubi which possess them. And Fifth, acceptance of common moral and ethical values which alone can make all men brothers.

These are the ways to enduring peace. These are what Franklin D. Roosevelt called "difficult ways to magnificent hopes."

Some of these ways have been blueprinted and activated. In the international realm they are taking shape and form: the United Nations, with its many valiant subsidiary agencies such as UNESCO, WHO, and others. In the domestic realm some of them have been charted but not acted upon: health and housing legislation, federal aid to education, and scientific research and regional development.

These are the broad shoulders upon which we can hopefully support the burden given us, the tremendous responsibility, as poet Archibald MacLiesh has said, "to bear the endless labor of the free".

But what it all adds up to, in the last analysis, is that we must at last recognize that the human individual is our final refuge of security.

We must strive to make this refuge sound by helping people everywhere—but particularly by helping all young people— infants, children, and those of adolescent years— to learn the hard lessons today's adults have never really learned.

We who have floundered through two wars and a great depression have much to atone for. We shall best achieve that atonement, we shall best redeem the failures of the past if, looking back at this last war, we let echo within our own hearts the cry of Goethe's Faust:

> "Alas! Alas! thou has shattered with thy terrific blow the wonderful world of external divinities! It falls, it dissolves in ruins! O thou, powerful among the children of the earth, rebuild it more beautiful than ever".

—Robert E. G. Harris

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"Those rules of old, discover'd, not devis'd
Are nature still, but nature methodiz'd."

—Pope

# THE WORLD'S ONE SOUL

**NOTE: Taraknath Das Ph., D., is professor of public affairs in the Institute of Regional Studies, New York University, and lecturer on Indian history and civilization, Colombia University. Dr. Das also serves as chairman of the advisory board of the Watumull Foundation, whose object is to promote cultural cooperation between India and the United States. The following text was delivered before the Conference of Religion for Moral Support of the United Nations at Town Hall, New York June 16-18, 1948.—ED.**

## I

It is universally regarded that the present-day world tension is the effect of the world wars. It is generally recognized that economic rivalry among nations plays an important part in bringing about wars; but it is often not adequately emphasized that political, cultural and racial imperialism play an important part in stimulating militant nationalism of modern times.

Behind nationalism lies the psychological aspect of "power complex" among political, business and religious leaders of a people or a nation. The will for acquiring power by individual leaders and nations to assert their supremacy over others is the root cause of all that leads to rivalry of every form and ultimate conflicts of every type including wars. Thus political, economic, social and cultural conditions of the world may be immediate causes of the present day chaos, but the root cause lies in moral deficiency, ethical poverty and spiritual destitution of those who are placed as leaders of the present day world.

It may be emphasized that present day religious leaders cannot escape from the charge of not adequately performing their obligations because they apparently have not been able to inculcate the ideal among the people that the spiritual aspects of Man's existence is far more important for his development, individual peace, as well as progress of humanity and world peace, than various forms of material success. Spiritual poverty is the greatest tragedy of the so-called civilized world today.

It is my firm conviction that man cannot have his Peace which is the source of his true prosperity and happiness, without unfoldment of his spiritual life. I also believe that unless our modern civilization be made to be in tune with spiritual laws and ethical principles, there cannot be world peace.

Unless the leaders who are directing the present day world be humble servants of God and are actuated by the motive of service and not acquisition of power for themselves or their nations, there will be dishonesty in actions of statesmen in high places; there will be sacrifice of justice and

liberty for assertion of political, economic and racial superiority, as it is being practised today in every part of the world, especially in relation to Asia and Africa in particular.

Thus today we find that the United Nations, with a very high ideal as its objective, is functioning as a mere diplomatic organization where power politics is being played, duplicity and dishonesty is being practised, even in the name of promoting world peace. We must recognize this serious weakness if we are genuinely interested in saving the United Nations from a possible failure.

Let me remind you of the unpleasant truth that in spite of arrangements for building a great edifice for the United Nations which would cost untimately near $100,000,000 or more and also create opportunities for several thousand highly paid functionaries, the United Nations may nevertheless be doomed in the same way as the League of Nations came to its end because of opportunism and practice of double standards of international morality.

As things stand today, therefore, the United Nations needs spiritual support more than it needs material contributions.

## II

All great religions of the world are reservoirs of spiritual assets of mankind. Thus the future of the United Nations and the peace of the world depends upon spiritual support not only of the Christian world but of the truly religious world, whose existence is not limited within the pale of Christianity. In this connection I wish to point out to you two interesting statements:—

(a) In the **New York Times** of June 9, 1948, I read the following:

"Princeton, N. J., June 8—Militant application of Christian ideals to personal, national and international life offers the best possibility of averting another war and assuring victory throughout the world for democracy based on the brotherhood of man, Francis Sayre, president of the United Nations Trusteeship Council, asserted here today. Mr. Sayre was the speaker at the 136th commencement of Princeton Theological Seminary, held at Princeton University . . . "

(b) I also found the following passage in Prof. Arnold J. Toynbee's new book entitled **Civilization on Trial.** "A pagan soul; no less than a Christian soul, has ultimate salvation within its reach; but a soul which has been offered, and has opened itself to, the illumination and grace that Christianity conveys will, while in this world, be more brightly irradiated with the light of the other world than a pagan soul that has won salvation by

making the best of this world., of the narrower opportunity here open to it. **The Christian soul can attain, while on earth, a greater measure of man's greatest good than can be attained by any pagan soul in the earthly stage of its existence."**

I am a Hindu by birth, born in India. I have been naturalized as an American citizen and thus I am entitled to equal rights guaranteed by the Constitution of the United States. But I am not baptized as a Christian and thus, according to the philosophy of religion advocated by the great British authority on the philosophy of history—Professor Toynbee—whom I have quoted—as a "pagan soul" (whatever that may be) I can never attain the greatest good in this earth as a Christian soul may. But I cannot subscribe to this doctrine of "superiority of one religion over another."

To a Hindu, **the religion** is one and people practice various ways to attain the goal of man's spiritual enlightenment with all its implications. The Hindus say: "As the source of all rivers lies in the water beneath the earth: and this water follows various courses through various lands and ultimately reaches the ocean, similarly man's inquiry after God and the relation of the individual soul to the Universal is the goal of all religions; but they follow different methods to attain the end.

We Hindus are also taught that there is One God which has various manifestations and which at the same time may be regarded as Absolute. Prophets and God-men of the world appear in the world to meet spiritual needs of mankind at different epochs. Thus the **Bhagavat Gita** says:—

"Whenever unrighteousness prevails and righteousness dwindles, I (Divine Spirit) incarnate to destroy the unrighteous, through manifestation of Divine spirit among men in general."

Hindus believe that the supreme goal of all religions and all great religious teachers is one and the same; thus they have been tolerant of all religions. It may be well to remember that nonsemitic religions such as Hinduism, Buddhism, Confucianism, Taoism, which place greater emphasis on a mode of life which will lead to spiritual perfection, have not fought Crusades or Jinads.

Hindus regard that no religion has a special monopoly for salvation and thus they advocate that there is fundamental unity in all religions; and a man of religion should appreciate the fundamental truths — spiritual, ethical and social—in all of them.

(To be continued next month)

# The Brotherhood of Religions

With this issue **The New Outlook** begins the first in a series of addresses delivered at the World Parliament of Religions, held in conjunction with the Chicago International Exposition of 1893. The following is the Welcoming Address by Charles Carroll Bonney, President of the Parliament.—Ed.

Worshipers of God and Lovers of Man, —Let us rejoice that we have lived to see this glorious day, let us give thanks to the Eternal God whose mercy endureth forever.

If this Congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and stand in human history like a new Mount Zion, crowned with glory and marking the actual beginning of a new epoch of brotherhood and peace.

For when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more.

In this Congress the word "Religion" means the love and worship of God and the love and service of man. We believe the scripture that "of a truth God is no respecter of persons, but in every nation he that feareth God and worketh rigtheousness is accepted of him." We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, with the hope the mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be mutually beneficial.

As the finite can never fully comprehend the infinite, nor perfectly express its own view of the divine, it necessarily follows that individual opinions of the divine nature and attributes will differ. But, properly understood, these varieties of view are not causes of discord and strife, but rather incentives to deeper interest and examinations. Necessarily God reveals himself differently to a child than to a man; to a philosopher than to one who cannot read. Each must see God with the eyes of his own soul. Each must behold him through the colored glasses of his own nature. Each one must receive him according to his own capacity of reception. The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed himself in the other, and remembers the inexorable law that with what judgement it judges it shall itself be judged.

The religious faiths of the world have more seriously misunderstood and misjudged each other from the use of words in

meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts; between signs and symbols and the things signified and represented. Such errors it is hoped that this Congress will do much to correct and to render hereafter impossible.

He who believes that God has revealed himself more fully in his religion than in any other, cannot do otherwise than desire to bring that religion to the knowledge of all men, with an abiding conviction that the God who gave it will preserve, protect and advance it in every expedient way. And hence he will welcome every just opportunity to come into fraternal relations with men of other creeds, that they may see in his upright life the evidence of the truth and beauty of his faith, and be thereby led to learn it, and be helped heavenward by it.

Accordingly, the original announcement of the World's Congress scheme, which was sent by the government of the United States to all other nations, contained among other great things to be considered, "The Grounds for Fraternal Union in the Religions of different Peoples."

At first the proposal of a World's Congress of Religions seemed to many wholly impracticable. It was said that the religions had never met but in conflict, and that a different result could not be expected now. A committee of organization was, nevertheless, appointed to make the necessary arrangements. Dr. John Henry Barrows was made Chairman. With what marvelous ability and fidelity he has performed the great work committed to his hands this Congress is a sufficient witness.

The preliminary address of the Committee, prepared by him and sent throughout the world, elicited the most gratifying response, and proved that the proposed Congress was not only practicable, but, also that it was most earnestly demanded by the needs of the present age. The religious leaders of many lands, hungering and thirsting for a larger righteousness, gave the proposal their benediction, and promised the Congress their active cooperation and support.

The program for the Religious Congress of 1893, as prepared by Dr. Barrows, constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The program of the general Parliament of Religions directly represents England, Scotland, Sweeden, Switzerland, France, Germany, Russia, Egypt, Turkey, Greece, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada, and the American States, and indirectly includes many other countries. This remarkable program presents, among other great themes to be considered in this Congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism,

Zoroastrianism, Catholicism, The Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

We meet on the mountain height of absolute respect for the religious convictions of each other; and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and the best of all; and that they will, therefore, hear with perfect candor and without fear the convictions of other sincere souls on the great questions of the immortal life.

Let one other point be clearly stated. While the members of this Congress meet, as men, on a common ground of perfect equality, the ecclesiastical rank of each in his own church is at the same time gladly recognized and respected, as the just acknowledgement of his services and attainments. But no attempt is here made to treat all religions as of equal merit. Any such idea is expressly disclaimed. In this Congress each system of Religion stands by itself in its own perfect integrity, uncompromised, in any degree, by its relation to any other. In the language of the preliminary publication in the Department of Religion, we seek in this Congress "to unite all Religion against all irreligion; to make the golden rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the religious life." Without controversy, or any attempt to pronounce judgement upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness.

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife.

This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume.

This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men.

Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower.

It is the BROTHERHHOD OF RELIGIONS.

In this name I welcome the first Parliament of the Religions of the World.

# Happiness As a Science

There is hardly one among us who does not seek happiness for himself and others, but the actual analysis of the means by which we can attain happiness has in general been left to the few.

Last month the **New Outlook** commented on a new trend in this regard as exemplifiel by **Life** magazine's discussion of the "Pursuit of Happiness." Recently **Life** has very wisely indicated a desire to encourage continued discussion of this topic. In conformance with this trend we can think of nothing which might be so fruitful as discussion in the pages of the **New Outlook** of this most practical and important problem.

We present below the first article of what we hope will be a series. We invite our readers to share with each other in future issues of the **New Outlook** their thoughts regarding the nature and the pursuit of happiness.

—The Editors

Happiness is in the air these days. People now believe it is not unreasonable that the "ordinary" man should be entitled to the pursuit of happiness, and that society should be so organized as to include for every one of us the right to happiness.

Two generations ago the philosophers who proposed such a right were looked upon in most parts of the world as fanciful. The average man was told that unpleasant and poorly requited toil was his lot in life, and he usually accepted this condition with resignation, asking only for a modicum of comfort and security and pleased enough if he got that. By no stretch of imagination could we call that happiness.

The famous Prof. Thomas H. Huxley wrote about what some of us called the heroic character of human nature, and said (in his **Problegomena To Evolution and Ethics),** that it may be very admirable, but the self-sacrifice it contained was not happiness. He went so far as to suggest that it was perhaps "a beautiful disease" of nature, not in accord with her general methods and principles.

Twenty-five years ago I summed up the results of my studies and experiences in an article entitled "Pleasure, Pain and Happiness" which appeared in my book **"Destiny",** now out of print. I had found, I thought, several principles which were sufficiently exiomatic to provide ground for a positive science of happiness. I may add that there can hardly be a pursuit of happiness without a science of happiness, though there may be the pursuit of occasional and detached pleasures.

1. My first proposition is that life **is** happiness—a thought which I first came across among the old Vedantists, and in another book of Indian thought which, speaking of all creatures, described life as "wonderful, dear and pleasant unto each".

There is not space in this article to discuss the idea fully, but I would briefly say that when man is using his own faculties he is happy, and when these are restricted he is unhappy. So the first rule of happiness is: Use your faculties—your physical powers for doing something within your scope and opportunity, and your mind for thinking, loving and deciding.

A reflective tendency of mind, a feeling of goodwill towards all, and a habit of making decisions within, governing the spheres of one's own thoughts, feelings and actions, are essential practices under Rule 1. "What shall I do to-day?" and "what shall I think about to-day?" are pertinent morning questions. We may even make a list.

2. Secondly, happiness and pleasure are not the same thing. Pleasure goes only as far as bodily well-being, the use of the bodily faculties. Take your dog for a walk in the country, and you can observe bodily pleasure in a high degree; as he runs about he enjoys a pleasure of the limbs which human beings have for the most part lost or spoilt by mixing it with ideas. Closely connected with pleasures of the limbs or action-organs, are those of the sense-organs — agreeable odors, tastes, touches and sounds. Sensations are not merely informative to the mind; they are also pleasureable in themselves. Often, however, these things are painful on account of immoderateness.

The pleasureable sensations are geared to bodily well-being. A man's power really to possess material things, that is to make use of them personally, is very limited, but in the right use of those things pleasure lies. Excursions beyond that are full of danger. It may be pleasant to have a warm bath, but you can make it too hot or too cold, and it is difficult to find out where the pleasure shades off into the pain.

Pain is largely due to the imagination. Let us here compare man with the wild animal. I once went to see a collection of about a dozen lions and tigers, and happened to arrive about half an hour after they had been fed. They were all sitting in their large cages looking at us with lazy interest, but taking no notice whatever of the big pieces of meat and bone which were lying between their very paws. If we had gone there an hour earlier we should have found them roaring and walking about in their eagerness for food, but now they had satisfied their natural appetites with about half of what had been supplied, and they would become interested in the remaindsr only later on.

But man, when he has satisfied his natural appetite, remembers very vividly the delights of taste. In imagination he dwells upon them, and then he begins to plan to enjoy them more and more. So in come great quantities of salt, pepper, sugar, chillies, cloves and many other things, to stimulate the sense beyond all natural

requirements, and in addition a kind of cookery which makes the food soft, and sometimes even sloppy, so that it may be slipped down the gullet with the maximum of taste and the minimum of exertion. I have referred to food, but other appetites work in very much the same way. Thus imagination produces pain.

3. My third rule of happiness is to keep thought for things and love for persons, and not to mix these two. Behind every act of our living we can find an emotion, if we care to look.

The celebrated question of the Hindu guru, or teacher of yoga —"What do you want?—illustrates this point. The young man wants a job Why? to get money. Why? To eat. Why? To keep alive. Why? To look after wife and child. Why? "Because I love them." Why? But there is no answer to that, for he is as willing to die for them as to live for them, if needs be.

Thus thought is now seen only as a means of dealing with things, in service of emotion. I used the expression "love for persons" because further study and self-questioning shows that we love persons but we like things. I love my mother but I only like pie; I do not love pie. I would not die for it.

4. My fourth rule is to be moderate in personality. Each one of us has a person, which is a mind-being. We have become a bundle of ideas and feelings—bits of knowledge and personal attachments fitted into a body and a set of circumstances. We think of this bundle and call it myself, and take pleasure in its welfare. To use the faculties of this mind-being is a pleasure, but this also will turn to pain if immoderate. A human personality has limited scope and capacity and can be happy only within those limits.

Personality, like the body, is a little thing and similarly short-lived, but it can be good. Accepting those limits, a man can be happy in the present, and refuse to allow his imagination to crave for pleasures of personality beyond this measure, to "Look before and after and long for what is not", or to moan that "Time will come and take my love away."

Further, even within this moderate scope of personal life, there are phases—childhood with its wilful clutching at things, manhood's prime of ardent emotion, the thoughtfulness of early middle age, and so on. These natural phases all contain the happiness of functions, if kept in the sphere of their own inward impulsions and not perverted by unsuitable imaginings.

5. Fifthly (and lastly, for this brief sketch) is the rule of respect for our inner monitor, who is our center of self. If we carry further the questioning of our motives we shall all find that within us something very quiet but free from all doubt or vacillation is blending this hot and cold water of ours to suit each phase of our lives.

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# Need: Self-Study

Recently the **New York Times** reported an interesting interview given by Dean Leonard S. Cottrell of Cornell University, member of the Board of Directors of the Social Science Research Council and the Executive Committee of the Sociological Research Ass'n.

Dr. Cottrell emphasized the need for self study and training in human relations. "Everything these days", he says, depends on our skill in solving the problems of human relations and yet students can go from kindergarten through law, medicine, engineering or other professional schools and receive no training or insight in the techniques of working with others.

In the past we have trained people technically but have given no attention to the important field of human relations. Most people do not know how to make constructive solutions of the conflicts that arise in their everyday living as partners in marriage, as parents, or as members of a community, nation of the world."

Over the doors of Greek temples were carved the words "Know Thyself"—and most wise philosophers have stressed this same idea which Dr. Cottrell now rightly urges. He says people should be trained to know something about themselves, their real motivations, the way they think and make decisions and determine their values. The resultant understanding of self through this knowledge gives a basis for understanding others.

Applying the principle of self study, to marriage, Dr. Cottrell states that "happiness in marriage is today dependent on psychologically mature personalities who have an understanding of themselves and their relations to other people and who have a sense of responsibility for contributing their share to the welfare and happiness of others. This is also a definition for being a good neighbor, friend or citizen of the world.

Nowadays too many people espouse individualism and freedom without adequately accenting their responsibilities and obligations as members of families and communities. Dean Cottrell believes "we have stressed the rights of the individual for freedom, self-expression and the general pursuit of happiness; but in stressing these we have failed to emphasize that freedom also entails responsibility to see that other people also have that right." This is a sentence which ought to be hung over the desks of the members of the Politburo—and of certain American political leaders.

Dr. Cottrell describes the present era as a transition period during which we have not yet been able to develop successfully the new knowledge and skills dealing with human relations. But he praises the great groundswell

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## A MASK FOR PRIVILEGE

**Anti-Semitism in America.** By Carey McWilliams, Boston: Little, Brown & Co. $2.75

Carey McWilliams is one of America's most valiant fighters against racial prejudice and the economic, social and political discrimination resulting therefrom. His book **Prejudice** was a splendid study of the Japanese in California: **Brothers Under The Skin** was an examination of the problems facing all our racial minorities—Chinese, Negro, Filipino, Mexican, Indian, etc.—wherein he developed the argument that the government must protect the civil rights of all people, regardless of race, color or creed. And now comes his latest book on the same subject. **A Mask For Privilege,** which is specifically concerned with the growth, the causes and the effect of anti-Semitism in the United States.

This impressive, stimulating clarification of one of the most vital issues of our day should arouse wide discussion. Unfortunately, however, the people who need it most are not likely to read it. Anyone should be able to see that anti-Semitic prejudice has been steadily increasing in the United States; that this hideous poison brewed by Hitler 15 years ago to the horror of the world is still being brewed in Europe and America; and that we have in this country certain wretches who pour out the same psychopathic stream of unreasonable hate that we find in the Goebels diaries now being published.

Splendid movies like **Cross-Fire** and **Gentleman's Agreement** have made clear some of the havoc caused by anti-Semitism; but in spite of such films and of such writers as McWilliams, the general public remains strangely indifferent.

**A Mask For Privilege** as the title indicates, exposes the process by which "privileged groups manufacture a system of screens to mask their attempted monopoly of social, economic and political power." No more brilliant, thorough analysis of the causes of anti-Semitism has been written. The recommendations and conclusions are equally solid. Many of them are in line with the measures advocated by the President's Committee on Civil Rights. Those who realize the necessity for curbing ugly, undemocratic practices at variance with our best traditions and ideals will read and recommend the book.

—Kay Arnoll

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This is inwardly determining the course, and is the source of all our life's power. Everyone can find it who will be quiet for a moment and just look at the puppet-character of his own emotions and impulses. Herein we have the will allied to conscience—the spring of all life's urgings and battlings, the place of that peace which resides not in the static quality of material things, nor in the dynamic character of the mind, but in some sort of pure motion of being which is the well-spring of a happiness superior to all events. —Ernest Wood

# To Foster the Science and Art of Living Tog

The "NEW CENTURY FOUNDATION," Incorporated, is a phila educational and scientific body for the propagation of ideas and ideals of hood on *practical* instead of *theoretical* lines.

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"For perhaps the next half century or more the burde attention and of our loyalties, and the full drive of our asp should be given to bringing about a revolution in the character of the American people. Not that I would stop e and social studies, or any other phase of development. Men peculiarly equipped for service in these fields need not giv work for which they are best fitted, whereever they can productive effort without compromise, and without loss of spect. But for them and for Americans as a whole, the gr of the coming years in whatever field they may work, is the of great character, the defining and clarifying of purposes tives, the development of integrity and open-dealing, the inc self-discipline, the tempering of body and spirit to endure h the growth of courage, the practice of tolerance, the habit o for the general good, and the growth of human understanc of neighborly affection and regard." —Arthur E. Morgan

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of interest and drive on the part of industry, labor, social work, churches and other community groups to develop and apply knowledge in the field of human relations.

It is particularly important in these present times of chaotic individualism that we e obligations and respon and stress early in a chil ing and throughout life each of us has to play in adjustments to the n others and of mainta healthy society.

—Albert Cr